

M 1138

Monday, February 13, 1967

New York Group II

Must Remain in
Transcription Room

Mr. Nyland: So now we are on regular schedule again. No more unnecessarily mixing of Tuesday with Monday. Now we have Monday group. You know I listened to some of those tapes while I was away. In the first place, what struck me was the tremendous noise on them. On Tuesday it is a little better, probably because people are a little bit more sedate. But Monday--try to sit quiet. Have enough room. But do not move around, don't be nervous. Take it a little easier, relax. Those noises, they are terrible on the mike, you know. And it also means when you listen to it which I have to do, as a matter of loyalty, it's very tiring. I haven't gotten very far on the second and the third week yet, so I cannot give you a report. On Monday the second week, you didn't, you listened to a tape. And the third week, I still have to listen. So, in a general way, I can only say a few things about the Monday in connection with the Tuesday, where they did discuss what happened on the Monday, to some extent. In general I think the discussions were quite right. Sometimes the answers were a little impossible and sometimes I think it was not entirely understood what the question was, and the answer for that reason could not be right at all. Well, the attempts were made and I think in general it was a very good coherence, of trying to tell what is work. You have quite some trouble doing it. And maybe we can clarify a few of these things because if you continue in the same way of not knowing really, then you will be led astray. And gradually, you won't work, or even if you try to work, it won't have any result.

• Work is a very difficult thing. Not only that it is contrary to any kind of a thought you may have, or any kind of a feeling, but that it really doesn't belong in this world. It has to do with an objective way of living and a functioning of a being which is at all coherent to earth. It doesn't belong

here. It belongs to a different kind of a level, and it is almost impossible even to imagine that such a kind of an entity or that kind of a level can be reached on earth. So for that reason you have to understand that if it is possible for that to exist it can never exist on the periphery of a man--that what is his outside appearance and the way he is in the ordinary manifestations of life, always belong to earth and that what is his own world, and his inner life included, as a possibility of development of man as he really should become, belongs to a certain part of himself which is not exposed like all his exterior manifestations are exposures of himself. And therefore if you would understand it what is I, or objectivity or even impartiality, you have to go quite a bit deeper in yourself and only in the regions of your inner life and that what you really are, you will be able to understand it and it will then have the possibility of existing there. I think many times you make the mistake that you mix the two things up and you start to judge about the conditions of objectivity and about I from the standpoint of your ordinary life. For instance, this question of energies which is available for certain purposes. In ordinary life of course they are used up for whatever there is as a manifestation, either as a result of your thoughts or your feeling, and a manifestation of your physical behavior is of course a result of whatever you have thought or whatever you have felt. Now the question is, I want to feed something that at the present time doesn't exist, and you have to create, and when it is created you want to send energy in that direction. The energy you want to send in the first place is still hundred percent subjective, because you have nothing else to go with and you have nothing else to call on than at the beginning of something that is a wish for yourself, hoping that the of life which you represent at the present time could be freed from that is now your manifestation either of your body or the different functions

of yourself or in totally as far as your personality is concerned. Life is encased. It is in that kind of a prison. It is held there for a definite purpose in order to fulfill certain functions on earth, and mankind as a whole has a very definite place to fulfill in order to produce an equilibrium for the earth in the place where it is in our solar system, and to help maintain the regulations and the maintenance of that which is taking place as far as our solar system is concerned, with the sun at the center, and the planets and earth and the moon. The different satellites, all of them are in a definite relation to each other and they have to be kept balanced, and because there is this particular place of this earth in the cosmic scale, that is that particular ray of creation, that we consider for ourselves as belonging to us, that earth is in a certain place where a little additional, I'd say, material forms are needed in order to transform energies going in an involutionary sense towards the moon and anulios, and that for that reason mankind is a transforming station, of, you might say, that kind of conversion, which then when man is affected as earth is affected by the influence from the sun absolute, that they have to be counteracted by another influence which we now call evolution as a possibility for earth and also for mankind to become something that is different, and the planet which is now called unfortunate that it could become a fortunate planet, and really take its place as far as the other planets are concerned, circulating around the sun. All of this what I am saying now is metaphorical because it has nothing to do really with understanding of where earth is in our solar system, and only in a very general way about which we know very very little. But it only indicates there is a particular reason why mankind happens to be on earth. And that all of us are units, representing that, and being used by such laws which are of course tremendously higher than we are, simply we're subject to it, and the fact that we happen to be born on earth

simply means we cannot get away from that kind of a law.

Now understanding for ourselves where we are, and if we consider the world as we know it of ourselves, and the possibility of man as he is, in his own world may be able to develop in a certain way so that then gradually that what is now a form of life which is bound in his body, can be released; and that the problem of trying to become conscious has to do with the regaining of a certain form of freedom which was there before man was born or conceived, and which again automatically would be released when he dies, physically. Well that if it is possible for man to understand what really his aim would be in life, then he should develop certain things which enable him to live in a different way and thereby make that what is his physical body, you might say, not needed any longer. The question now of such energies which man has which in an ordinary sense on earth is simply used for the maintenance of his body and continuation of his life, automatically would stop when he would die. So the problem is, can we beat death, a little bit ahead of the game so that we're not forced to die, but that we can die at our own discretion. And that the problem of that form of liberty, liberating one's self during the time that one has been allotted, this time on earth, that there ought to be some means by which this freedom could be attained. Well, it's really necessary to make it free is of course what we call life, and that in man we simply consider as a magnetic center, being attracted, this is where the magnetism comes in, being attracted to return to the totality of all life. And that it only temporarily now appears in the form of a human being and that this human being has a task to fulfill if he understands his responsibility. That is in the first place to help maintain his body to the extent that it remains a further conversion station for the form of life in him to reach the possible freedom for that life as soon as he possibly can. Of course, it's a little different way of looking at life, that it's almost the difference says it's too bad it was born, and why was it

really born? But we cannot help that because we find ourselves with this condition. And therefore we have to accept it the way it is, and then, you might say, make the best of it.

And in order to understand what really life would mean for one as a function which I try now to describe in the subjective terms being encased in the human body, that in reality, life is the only objective value that I have. That is, I can experience life in some form. I call it magnetic center, because it is the only way by which I can distinguish it--at the same time, it is not a center. It is something that is spread over all the different cells in the human body, and each cell which is alive has part of this life, strange enough to say that life can be divided into parts, but that again is inherent in the conditions we know of earth, that's how earth happens to be. The problem now is, if I understand this form of energy that is represented in me as life, that something in me ought to be able to divide at my own will, at my own discretion, that what I think is useful for the maintenance of myself and part of such energy should go in the direction of evolution for myself to develop certain things that ultimately could give me freedom. This of course is the meaning really of trying to develop a soul for man so that his life could continue in the form of a soul, instead of being bound, and dying, you might say, at least, leaving him at the moment when he dies physically. This is the problem then that we have to face. Whenever we are now engaged in all kind of manifestations, and very often it becomes noticeable to us that you are using energy for a certain purpose, particularly when it, a manifestation has been triggered off by means of a feeling, that we become responsible for how such feeling energy is going to be used. And that regarding work, it is always necessary to see that there is nothing wasted, and that what is now available for the possibility of work is actually sent in the right direction. Now when I say that I wants to observe

me, naturally I want to see in how far energy for that particular purpose is available for the maintenance of I, the continuation of I, as I conceive it now, and what then might be called only an objective faculty functioning in such a way that it remains observing me objectively. That is,

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impartially, and of course, where it has to join with that what is time now binding me, the elimination of time, in the form of a realization and the experience of the moment. Now when I look at it that way, I become responsible for the distribution of such energies. That is when there is energy available for the maintenance of myself and it goes into certain results, as, let's say, as when I have a feeling or an emotion which takes me up, it costs me energy. When on the other hand I have a wish, to want to wake up, then that also requires energy which has to be sent to something that I have created in the form of I and when I send it, I hope this I will grow, and gradually become more important for me, of more importance than in the beginning so that because of its higher and different kind of quality it will enable me to be of help and to guide me in the rest of my life. I now awake, try to wake up, or become aware of a fact of my body being affected by different influences in which energies now are being used. For instance, now I have an emotion, we call them a negative or a positive, both have a tremendous amount of energy. They are not superficial, and it would be extremely useful if such energy could be used for a different kind of a purpose, instead of being dissipated in simply something that I either enjoy or don't enjoy, but which from the standpoint of ordinary life is not useful enough. It is still a question you see, because if I am affected by any kind of an emotion of myself in ordinary life, I do not know what is good and what is bad for me; and simply a form of indulging All I know is that energy is being spent, and sometimes when it ends up in a negative quality of suffering that I don't want it, and when I have it as a joyful experience, I may want it. At the same time both expenditures may be extremely useless for me, and simply a form of indulging or even a form of tying me even more to

earth than is really good for me. But in any event, not knowing this, I
 would like to have an ^{impartial} observer who can judge about the expenditure of
 such energies in those directions which I now call, belonging to ~~my~~ my
 personality only. If it were possible that I could increase my real wish to
 be awake and use energy for that purpose, then automatically there would be
 less for the ordinary manifestations. From the standpoint of work, any form
 in which my emotions or feelings are expressed, is useful for me as long as
 there is the possibility of observing what takes place. IN the first place
~~what~~ that-what-has-taken-place-instead-of- that what I now want to
~~what~~ observe has to be something that is more a manifestation of the
 result of that what has taken place instead of being able to be observant
 about the cause. I mean by that, if I want to observe by feeling as it feels
 and I wish again to be impartial regarding that because that is one of the
 requirements for objectivity, I will have a very hard time. But I can
 observe the results of any state of my feeling or my emotion on my
 physical body and in observing that state I have more chance to become
 impartial. How far will it go? That is if it is a question of the division
 of energies, if too much energy ~~is~~ already goes in the ~~direction~~
 fulfillment of manifestation which then forms me is the result of a feeling
 and that the total amount of that energy is so much that there is a very
 little ~~left~~ left for the I to be fed, of course I have no chance whatsoever.
 And in order to wake up during the period or time when I am emotionally
 involved, it is practically impossible. Sometimes when I see it coming I
 may have a chance on its way, and also after it has died down a little
 bit I may have a chance. I will have a better chance when I could become
 observant to the results of a feeling in the state in which my body is, but
 even at that, many, many times I will have no possibility of using any form

of energy for the I because even my thought is already so far away from the fact that I am involved emotionally that many times I don't even have to think about it. I say from the standpoint of work, either negative or positive could be extremely useful, and wherever that particular quantity is that will enable the emotion to continue and still leave me with th enough of the wisht^o wake up, that I don't know it in advance. I will find out when I try time and time again, that certain conditions are absolutely impossible for work, and I would be a fool even to attempt it. If on the other hand, I is already strong enough that it can stand on its own feet, and has, you might say, a life of its own, then then it will demand certain energies to be sent there because it's expected to live. In such a case, there is an attraction from the little I which now may be a little bit more full grown for energy which is available in my personality, in my body, and because of that kind of an attraction it will be easier to have a division between the energies going one d+dr direction or the other. If I can wake up, what happens to me? That is if I actually have I functioning and observing it which is my body. My body continues exactly the same way as always. It remains unconscious and whatever the state is that it is in and whatever the result is that I can become observant of, simply continues the way it is and has its own way of working itself out. I in the beginning has absolutely no chance to do anything about it, because it is too small, it requires energy of its own, and when it has that energy, all it can do is to maintain itself and to remain observant, because that is after all what I is for. And there is nothing more involved than simply statement of fact about myself, which because of its absolute value represent truth for me. This is my interest, that I want to find out what is really truthful, reporting, and not what

should be, and might easily become a personal interpretation of that what I notice. Now I start, I start now with trying to become aware, and if I can continue such moments, that I am in a state of being awake, based on a real wish on the part of myself that I want to work. In such a case there is the possibility that ~~xx~~ energies which are now being used, either for the feeling the negative or the positive emotions could flow over in a different direction instead of continuing to feed in a normal and an ordinary mechanical way, my personality. That is, they could go in a certain direction of the feeling of Kerdjanian body and also could ~~fix~~ even help for the formation of a soul body if I know how to keep that line open between my unconscious state and conscious state. I don't want to go further in detail about that, but it can be quite easily explained in a schematic way if you are interested in it, but it doesn't really matter. If I say that I want to suppress negative emotions I make a foolish statement. Because of course I can suppress it. I do it thousands of times. I could do it, and this refers again to another question you brought up, this question of changing oneself. Of course I can change myself when I am so fully asleep that as far as life on earth is concerned I can adapt myself to a tremendous number of different conditions in accordance with what I wish, what I think about, is right, what I have been ~~brought~~ educated up to, and what I think that I can achieve, all unconsciously. It's not at all necessary to be awake. If one is awake, it might help; but it is not at all a result. In ordinary life I continue to do, or not to do, in accordance with a certain judgement which I have, as far as my mind or my feelings are concerned, that I want to behave in a certain way up ~~to~~ to the point of hypocrisy. I may appear to be quite different and

have a feeling that not at all corresponds to the way I appear. I can say certain things I don't mean. For the sake of achieving something. I may ask a person for a dollar, when I may have ten dollars in my pocket, in order to accumulate a little bit more money, and telling him that I have no money whatsoever. I lie all the time. And I am very proficient at it. And all the time my behavior is simply dependent on what I want to accomplish by it, and I change, hundreds of times during the day, in accordance with conditions in which I want to behave to the best of my advantage, or where I may have some fear of expressing myself in so-called honest ways, because I am afraid that something then will happen to me.

I have talked about these things very often. Anyone in ordinary life, of course, is not honest enough, and if he will, very seldom, when he is honest, find out that it doesn't pay. And we have, all of us, adopted certain ways of how to live and we do make the best of it because that is the way we have been taught to behave, and as far as changing oneself, naturally I think, I feel, I remember, I know very well how I was, and it was not right I got into hot water, next time I will try to avoid it; and this is the way I live in ordinary life, unconsciously, completely. These kinds of states of myself continue, even if I is recording them. It's only much and much later that I can have an influence on such conditions, and that because of I being what it is, having a certain level of being higher than what I am, that there is a possibility of affecting me, that is now, my personality. It will change, quite fundamentally, when I actually participates in the behavior forms of myself. But for that I have to go through a long period, of, you might say, study, and application, and development of some faculty that I now can call an I, grown out, full-grown, so that it then can have a very definite influence on the rest of me, which is my personality, and of course, which needs it.

Now the motivation for work, of course are always on the basis that I want to reach something that I haven't got at the present time. There has to be in me a wish, a desire, for what? It cannot immediately be that I want to wake up because I don't know what it is to be awake. All I can say is that I am asleep and I would like to wake up, hoping then that I would have an experience which is not the kind of sleep I am familiar with. And if in my sleep I could become impartial, I may have an experience of being awake for a moment; but even at that time I cannot describe how a continued state of being awake would be for me. So if I say that I now want to work, it has to be based on a realization of myself whatever I am. And many times I may not like what I have, I may suffer, I may feel there is something that I ought to accomplish which I don't do. I may have an idea that I am too lazy. There may be many different reasons that I am not controlling myself, that I fly off the handle too often, that I lose energy, that I am a bad manager, also that that what is man at the present time is not complete, and I believe that he ought to grow up, further, in the direction of consciousness, or at least that he has to do something about his life because he is not satisfied with the way it is now behaving and apparently he cannot do very much about it by simply telling it to be different; because if I say with my mind that I ought to change, my feeling center may not agree at all. So the motivation for myself always has to be based on hoping to reach a certain state, which from the standpoint of unconsciousness is better for me. And I try to define this being better in a sense that I will have more control, that I will have more understanding that I really want to become a man, harmonious, if you like. But also I have to define what I really understand by such terms. In the beginning this is extremely vague for one. One wishes for something that one hasn't got, and you don't know the real direction where to go. You say, yes I wish heaven on earth, but who can describe heaven?

I have an ideal; how do I know that that ideal is possible for me? What do I know about myself? And this really all the time comes down to the one fundamental issue, what is it really that I am? Because if I know what I am, I may be able to see my potentialities and if I then know how to change such potentialities into an actual existence, then perhaps I can continue to live in a different way, and maybe better.

So what I wish to develop now first, based on this wish, is that the conditions in which I am will be changed. Of course I hope for that, and there's no getting away from it that I all the time realizing what I am, I translate it into the form of a wish that I now want to follow a certain method in order to become more objective or at least, that I will reach more understanding. At that point, I make a choice that I believe that the direction of objectivity is useful to me because it gives me a definite indication of what I should do. And that many religions at the present time indicate only a certain state which ought to be reached without telling me how to get there. But whatever it is, we are now interested in what Gurdjieff tells or what is the road for objectivity or how to become conscious in the sense that he means it. At such a time I am filled with energy and wish. Again this difficulty that comes up; that when I at a certain time realize what I am, I don't really at such a moment know what to do. And then I say I don't really have a wish. Or I cannot do anything about it. You see it's the wrong statement. Either I am not satisfied with what I am and then I will do something, or if I don't know what to do I am still not dissatisfied. That's the crux of the matter because I cannot have it both ways. If I feel that I have that wish and I don't do anything, I don't have the wish. I only have a little thought that it would be nice; because the wish, even if it is small, I can apply it in very small things, and get certain results of a positive attitude towards my life. I think Ann brought

that up. When I really understand that there is something I want to do, I will find a way of doing it, even if I cannot do very much. But I will continue to try to find out, how to do a little more if I am once on the road indicating the direction in which I want to go. You have to start to be quite honest about that, not to maintain a state for yourself saying that you would like to do it but... There is no such a way. Either I do or I don't. Either I say that I wish and then I do it, and the fact that I don't do it means I have no wish; I have lot of other wishes; I may be chaotic, I may not be exactly in the know of how to do this; but for that I probably try to eat, or to bite off too big a piece. I may be quite dissatisfied with the conditions in which I am, and I may even say I wished I was in a better state, or I could get rid of this or that, or this and that bothers me, or there is no purpose in my life, or why should I suffer the way I do, or how come that I am living in such conditions? All of that of course, is possible that I am up against it. And that at times I really feel that perhaps there is nothing I can do about it. But you see I am trying then to talk about certain things that are at the present time unavoidable. And that although I hope that someday I will be able to get rid of it, I have no right as yet to try to get rid of certain things that are too big for me. I may as well wish to go to Venus, or the moon. But it's utterly impossible because I don't fly; and therefore to eat too big a piece, it may be that my wishes are too strong. I have to have enough common sense to simply say, all right, here I am, the way I am. Now instead of looking at myself as that what I am and I don't wish, I don't want to see it, I try to accept myself as I am. After all, that is a requirement of work, to become impartial to that what I am. Now I try to become simply observant of certain things of my behavior which are not primarily involved in all these conditions that I don't like. You see, I have to have a little common sense about that, because otherwise I don't know even how to start. When I come to myself, for a moment, and I realize

that I am in a very bad state, and that there is in me a desire to want to work, and I don't know which way to go. Come back to yourself, and wait; everything that one is interested in and always has lived with, can live for a little bit longer. It won't make any difference if you spend five more minutes in that particular condition in which you always have been. And during this five minutes you sit quiet, and you say, now what? You can close your eyes, you try to forget, everything that you have as an experience, as something that that bothers you, including headaches. And you try then to come to yourself in relaxing and say here I am, and now who wishes to be aware? You say I have to take this time off. If you don't do it you won't find it in the midst of being sorry for yourself. But if you actually want to solve the problem, you have to start at a certain place. And at that place, having come to yourself, there is no question about having the possibility of a little wish for a little bit of something that is a result. And the result is not that you get rid of that what you are, and what bothers you. This is the one thing that you have to keep in mind, because if you don't, then you don't work. As soon as you start working for a result you dilute the effort and you try to describe, prescribe, something that at the present time does not exist, and you hope will not exist in an objective sense; that then in that kind of a description you might say, you dictate to that what is a higher force, something from your standpoint, thinking that you know how it ought to be. Your wish can only be to be awake.

This you have to be very clear about, that you are not going to say I want to get rid of my headache. I wish to wake up. When I am awake, then there will be a possibility of light, of seeing what is really needed; then by that light I may be able to work more. Or certain things will take place after I wake up. But no determination in the beginning only try to be awake. I try to wake up in the simplest way, by coming to myself, and having for myself the

realization that I exist. No more. Wherever it may be, in a chair, standing, walking, that I say to myself, I am. That I say I exist. That I say I am; meaning by that that what I hope could become objective to me I now create by saying the word "I", which is not my personality. And when I say "am", I am back again to that what I am, as a body, being now for whatever it is, in whatever state it is existing now in that state, without wishing to change that state. That is I am impartial to my behavior. Never mind the cause, and never mind to try to define how it might change. Of course, back of me, in back of my mind, I all the time have the hope that something will change when I wake up. Naturally, I respect certain things when I am awake; same way as when I sleep, physically, and I wake up, I expect something of that day, otherwise I wouldn't even want to wake up. And if I have no interest in the day, I remain lazy and keep my eyes closed. So the fact that I say I want to wake up simply means that my I is now functioning, and with that this I becomes aware of the condition in which I am, impartially, at the same time it is also aware of a certain state that I might call enlightenment, of being then in light, in which that what is now being observed, has taken on a certain contour, a certain way of being, which, at the proper time, when I is full grown, can even be judged as being correct or not correct. But for the time being I am not interested in it. I am only interested in being awake, and hope to maintain that as long as I can in order to give that period of being awake a chance to affect me or during that time to have within me a certain impression of that what is now based on a reality which before I was awake I did not have. I think it is important that you see this. That certain things of course, when one wakes up, can take place under the influence of that awakened state, and that I, when it grows, can have very definitely effect on the behavior forms of one's personality, but from the standpoint of I obser-

ving it doesn't make any difference what the condition of the body is. And that no amount of change of the body affects the functioning of I. If I want to change I can change, provided I keep awake. If I am not awake, it doesn't matter if I change or don't change. As long as the object exists, I has a function. Whatever the object is I can determine in the ordinary terminology of description, but from the standpoint of an awareness, it doesn't make any difference how it is, as long as it is, that is, my body is there. Now I think, for instance, that that what I now observe, and when I receive certain impressions of myself, I can rely on such facts a little bit more because they are more absolute, since I consider them more objective. Again it doesn't mean that all the facts that I receive when I make an attempt at waking up, are of course, hundred percent objective. Of course they are not. But they get a little closer to the real truth, and that ultimately it ought to be possible not to fool myself any longer. Now because of this, this kind of a mental functioning taking place in a part of my brain, and only there where this objectivity can prevail, nevertheless gives me facts which afterwards I can think about; or which are stored in my memory, which when I wish I can bring back. These facts that I now receive when I am awake are of course for me more alive, and then in judging whatever the form of behavior has been in the past, with the moments when I was awake I will have a chance of saying that that what was my behavior form was not correct, or not becoming. And this time it is based on an absolute value instead of a personal interpretation. It's of course a tremendous help to me to know what I have been, and that I can profit by that, that in the future then, I will try to change myself in order to create better conditions for myself to wake up. You see, if it is a question energy that I have to spend in the direction of wanting to wake up, I would be a fool if I tried to spend it in conditions where I know that I have a great deal of trouble,

and when there is not enough efficiency. When I really want to work, I will select the times that I know that I might have a success. I reduce probably the time I do it to very simple conditions. And I would be utterly foolish to try it in times when I am completely involved emotionally. At the same time, I also would find out that at certain moments I can be better or more awake than at other moments; and that therefore if I want to spend energy in that direction I will select the times or the conditions which are most conducive for me. You see, my problem is to feed I that it starts to grow, and the sooner it can grow, the more helpful it will be to me. So if I really want to work, I don't do it at times when I know I cannot do it. But I create sometimes conditions in which I know I can work, so-called, in which there is more opportunity, for the I to grow; and then if it has grown sufficiently, I can start relying on it. It all depends how one wants to work, and how honest one is in the desire, when I say, I really wish. And again that wish must be based on the realization that what I am now is so far removed from what I should be; and all the other motivations that may influence my behavior forms in some way or other, finally culminating in this one wish that I want to work on myself, and then I work on myself at such a time.

Now I think we make many mistakes of judging about certain forms of behavior in ourselves when we start out with the desire to want to work and when we are really honest about trying to become objective. And we make the mistake of thinking that that lasts much longer than it actually does. And that very soon, after I make this initial impulse, and it is effective, that then it flows over into an ordinary mental functioning. And that for me this particular kind of a thought looks as if I am still working and I am not. And many times that I want to describe the state in which I am as a result of objectivity in ordinary terminology of my subjective mental functioning. I say I make this

mistake time and time again because I do not know when I lose my objectivity. You see, it is different when I make up my mind I want to work. At that moment, I can make that effort. And I know very well when I make that effort because it is a determination. When the effort has been used up, and there is no further energy or wish, I slide over into an unconscious state, unknowingly. I do not know where the separation is; I do not know where my mind and my feeling in an ordinary sense start to take over. And I only discover later when I again am for some reason or other reminded that I ought to wake up, that I have been asleep, I don't know when I fell asleep. It's very much like the same way as when I fall asleep at night. Sometimes I am tired and I close my eyes, and I know I doze off, and I do not know exactly when I am asleep, and only afterwards when I happen to wake up, that I know I have fallen asleep, but at what time I do not know. Comparing it to waking up in the morning, many times I do know. When I wake up, many times it is a very short period. Sometimes it is different of course with different people, but I open my eyes, I am awake, I can get out of bed. If you want to find out a little bit about yourself, how really in conscious states one tries to remain awake, and not to let ordinary unconscious states take over, I mean by that the waking-sleeping state, you have to try it with your physical sleep-waking condition. See how you are in the morning, and see if in the evening when you fall asleep in bed, if you can hold on to a form of your life as existing, and then allow it to fall asleep. Your sleep will be much better if you try it. And from that you will have an experience of how you can try to know the difference between a conscious state and an unconscious one. You will be able to recognize at which time your ordinary mind starts to function again, as against the extraordinary mind which is an objective state. I say you can learn this by experience and you have to experiment with it. You have to find out, how to find it out.

You don't know it; and if you leave it alone it will always remain wishy-washy. A person ought to be able to turn it on and off at any one time because that is really the requirement of being awake. That whenever you wish to be awake, you are awake; and whenever you don't wish to be awake, you are not, and you don't allow it.

Well, I don't think there were many other particular problems. I think this more or less covers what I remember from the tapes, of what I have heard. The question of change, we have talked about that. It doesn't make any difference how you are. You can try it at any time, but don't be foolish to try it at times that you know it won't work. Always simplicity, always simple in movements. Always movements as physical behavior. Never direct your feeling or your mental centers. You can't be impartial, you cannot be simultaneous about it. The moment cannot be understood when it is in contact with your ordinary mind. Your ordinary mind never knows a moment. It knows a second, it knows part of a second. It knows any sections of time, but it does not know timelessness by experience.

It can have a concept of what a moment might mean, but the experience is a different kind of thing which is not possible with your ordinary mind. Feeling, to be impartial to a feeling as feeling, is idiotic. You know that feelings exist but that is not a question of impartiality, because if one wishes to become impartial to one's feeling you have to see how a feeling starts, how it operates, what it does, where it disappears. There is a process in feelings, the same way as there is a process in physical behavior. So we return in the ABC always to behavior forms of your physical body. And you don't have to worry about it, because your, the physical body, is a result of whatever you think or feel. And that ultimately whenever you study in this sense, gather data, about how your physical body behaves, you will be able to trace it to the

source, and you will become acquainted with your feeling or your thought which have caused that what the physical body is now performing. You will of course, when everyone, observes the physical body for what it is, he will also know what belongs to the physical body itself. But that is, as I said many times, is a minor question. The most important part is your emotional state, because it is immediately reflected in the state of your physical body.

Now what else was there? What, what other questions that you remember, you might now include also the last, the third week. I haven't listened to that tape yet. But if there are questions of the things you have discussed and that were not sufficiently answered, let's talk about it. Ann, you understood what I said? Try to think about it, because the solution is within yourself. It's not in anyone else. Not in anyone around you. Try to become free from any kind of a person around you, including Gail. Stand on your own feet. Believe in that what you experience. You can work with it. It does not need affirmation from anyone. Just continue, don't lose hope. You have of course no reason to lose it. It is possible for each person to become conscious. If they persist. But if one doesn't persist, of course, one falls by the wayside. But if there is that real wish, and sometimes one knows it; sometimes it is possible to do it in moments in which it seems impossible. And exactly by constantly hitting you might say, the same spot, that there is a point at which it breaks, and there it is. And all of a sudden there is a realization of something else. Hammering a stone with a sledge hammer, fifty times striking it, fifty-one, it cracks. The persistence of oneself causes in oneself, a certain concentrated form, as a configuration, which at a certain moment, dissolves. As long as there is life. If there is no more life, it crystallizes out and becomes permanent in its crystalized form. You are not in that state. It is still very much liquid. To bring it to the place where it

has most and better chance, is when you have this feeling of inadequacy take a deep breath, several times; at such a time don't think about anyone else, don't think about your condition as you have known it. Think of that time as you breathe about yourself existing. No more; this will make you impartial, even regarding your breathing, as a body which then is alive, and you will become aware of it. You try it.

What other things were there; try to think if I forgot certain statements. Frank? is Frank here? He comes tomorrow, no, Constantina. We probably will talk about it tomorrow. He went a little bit off on the deep end. It is not right. Work is simple, in describing it. And everyone ought to know, by this time, what is meant by ABC. But you have difficulty in that it all the time eludes you, of course it's in the nature of it. But the constant attention you can give it, ultimately will give you some experiences, about which you then can speak. It is not always necessary to put the experiences in words. Some minds, some intellectual types want it, and for them it is good, because it becomes clarity, and it is one way of reaching a certain form of understanding, and that what you know in your head, intellectually, has been put to practice in a form of behavior in which you then establish a relationship between your mind, and your body, as it behaves, and when the wish is there to try to continue that process. But of course there are different ways of reaching, you might say, truth. And that the truth, always, for oneself in order to have value, had to become a knowledge. That is, it still has to be in your mind that you could define it as a result of experience. Your experience need not always be an intellectual one. The intuitive processes, and that what I call feelings, in which one really lives, and in which part of one's life is surely spent, reaches knowledge through an entirely different kind of a channel. And that channel comes to the point of knowledge, in which sometimes one wants to

formulate and put it in words; and when it is really there as a result of feeling, it is very difficult to find words for it. So the kind of language that may be needed for that form of communication, even the communication with oneself in order to come to clarity, must not be up, to that, must not be applied the ordinary words which we now use.

For instance, if I say a prayer, I can say it in certain ways, prescribed, whatever it may be; and I can start out by, Lord, have mercy; but I can say it in different ways of course, and these are words that represent certain feelings, and certain thoughts. How will I now make God hear me, when I am not intellectually willing and able to prove to him that he has to help me. How will I actually apply this form of wish, of yearning, of hoping, of trying to tell him, that I really wish; and that something in me... I have to use sometimes, maybe a few words, but in that now, in such a word, by means, when I speak it aloud, I pour something in, into my voice, in some way or other, as if, when I write I write in between the lines, when I paint, I paint that what is back of the canvas, when I play piano, I play by means of overtones, I play by means of certain tonalities and touch, I play by means of pedal, I play an organ with a sustaining note, constantly reminding me of the necessity of that kind of a contact. It is as if I pour that form of life in something that is familiar to me, then present it. And then I know that, if it is as container, should be thrown away, because it might affect the contents.

You see, this form of communicating with each other, with oneself, with God, is always based on what is the content of what I really wish to say. And then how I say it, and what I allow, sometimes in the form of silence, sometimes in the form of an inspiration, which I cannot put in words at all, because it doesn't lend itself. Sometimes as if I am afraid even of touching it, like when I touch a butterfly I spoil that what is the configuration of the powder

on the wings. You see I have to be so extremely careful to find the proper way of communicating in such a, in such a manner that I don't do any harm to anyone, not even to my own thoughts, even if they are thoughts that have reached my intellect by means of intuitive means. So you see, I want to find out, as far as work is concerned, what is the proper attitude that I should take for myself, so that even at such a time, it may be necessary to take a deep breath, because in my breath, in that what is air forms, and I inhale and exhale, is something that belongs to my feeling. That what is real emotion for me I can express by sighing, or by taking a deep inhalation as if at such a time at the point where I turn back and become exhaling creature, at that time I meet God.

You see, this kind of a state in which I have to be, willing to want to work, praying that I, at such a time, can, and that I will find the means; and that there is for me enough energy to overcome the difficulties and the little obstacles that I know that are going to be in my way. I would almost say I pray in order to be able to work, because I will not work unless there is that kind of a fervent attitude, that I know I have to overcome the conditions of ordinary earth. And if I don't have the proper attitude towards it, how can I even expect to reach any particular result.

This is, I think, what you forget. You still think that work is that easy. You still think that by just associating with it, by just coming to meetings, that you will, it will flow over into you. It will never do it. The only way by which you actually will reach a certain level is by your own efforts. By pulling yourself up in your own bootstraps. No one can help you; then only to the extent they can kindle in you the desire that you know something you have to do, not anyone else. No one can help you; and that only that stimulus starts to become alive, and the realization that something, by God, has to be done, with yourself. Then you will work. Then you will have the wish, when you

realize how necessary it is in order to grow up. This picture of yourself, what you will be five years from now, ten years. What will happen to you? What will happen to the different things that you are now interested in? On which you rely, how reliable are they? What is there in you that is permanent, that will always be there, tomorrow morning, late at night, in the middle of the night, during the day, from now until doomsday--that what is really you and you know it, and with that knowledge you go through life, because with that nothing will ever harm you.

You see, this knowledge of knowing that what I am; what is there within each man and could be what we call God within him, that what is Heaven on earth for him, in his life. That what is perhaps his conscience. Perhaps a realization of magentic center and life existing for which he takes a responsibility because, you might say, he happens to be on earth. And he is there and he has to do now the best he can to the extent that he is willing to take that responsibility for him. Your life has to be deepened. It has to be something that at times you are shaken up a little bit, and get out of your state what was it, smugness, that you used, that term? I forget, I listened to several tapes from other places, and maybe they talked about smugness--this satisfaction with yourself--on what do you base it? What is there to be satisfied with? What is there that you really could say it is yours? Everything that you have is still laid on to you, it has accumulated. You have worked a little bit, in the sweat of your brow, probably to make some money, or to make a living, or to suffer through things. All of that is to the good, you see. But how will you use it now, in the future, because if you don't if you don't use it up now you will forget; and after a little while all you can do is to talk about it, and probably in a great deal, dissent. Of rebellion, of not wishing to live your life the way it is and not being able to accept it the way it is. You

should accept it, because what else will you do? Try to see yourself ten years from now; where will you be; what will it be, for you, in your life; what is there now of value that can grow up? How can you work? How can you overcome all the difficulties; in looking at each other and criticizing and not being able to do this and that, and getting into each other's hair. You see it's very good for when I am away, because you ^{will have} ~~will have~~ to come to yourself. There is an advantage sometimes that I am here, because I may help you sometimes to formulate certain things. I think it's also a great disadvantage, if you don't learn to stand, stay on your own feet. You have to do it, you have to learn to be that way. I will eliminate myself. You will have to live. How much will you live? Suppose I stay away for six months. Again and again that question, what are you going to do? Read? You will only come because I happen to be here? What will you do to maintain, to help these ideas so that the ultimate, ultimately you can profit by them. What is it that you want in your life to become, as man? With all the tendencies, and idiosyncracies, your habits, all the nonsense, that you give in to, and that you sacrifice constantly on the altar of your vanity. Why should you live that way? Why shouldn't you be able to live together in such a way, that there could be understanding between that what you know, and that what you feel? Without any difficulty, of an argument.

The aims for this kind of work, of course are high because they are a religion. They are a means of reaching a higher level of being. They are a means of reaching infinity, of understanding that what is His Endlessness and His wish, whatever it may have been, to create a universe, and to create this, to create us, to create each one of us individually. And again this question, why do I exist? What is the purpose of my life? Do I have an aim, and can I in such a way follow it. What enables me to really, to work and to remain honest?

Now.

Q: Mr. Nyland, at the third meeting, one question came up, of spontaneity

Mr. Nyland: Oh but that was misunderstood, wasn't it? You thought it was simultaneity?

Q: No, he said...

Mr. Nyland: Ya, he said....

Q: Yeah, I understood that spontaneity. But I felt my own response to this was that the person was evidently very new, very inexperienced in the work concepts, and, I don't know, I had afterthoughts because I didn't want to say anything that...too strong. I don't know. Wesley, I think, answered it very well. And my own reaction was that I didn't want to go into it because what I would like to have said I felt might be a little bit strong medicine for him. And I've been thinking about it quite a bit.

Mr. Nyland: What, he is not here, so now what...?

Q: No, he is not here. He, he said that, he might lose his spontaneousness, spontaneity. And I had wanted to say, and Wesley spoke about mechanicality and reacting, very well, and what I wanted to say was that we're not spontaneous. And since thinking about this question, I've been reading in All and Everything, the very last section, where Mr. Gurdjieff speaks about the question of spontaneity, and it made me feel ashamed that I didn't say at that time, what I would have liked to. I held back very much. I would have liked to have said that we're not spontaneous, and that...

Mr. Nyland: Can't you be spontaneous in work?

Q: Well how do we know what's reacting and what is

Mr. Nyland: What is spontaneous? to do a thing without thought. You don't think, but you do. You don't feel, you don't consider. You get up. Supposing that would be with work. I find myself tremendously asleep. For some reason or other I happen to think about work. I could be spontaneous, and

by God, I wake up. There's no objections. Spontaneity of course, belongs to an unconscious state. So what. If a person is afraid of losing it, then it's not so bad that he loses that, if he has something else in its place. I wouldn't even have considered it.

Q: But I've been looking at myself and seeing what I would normally might have considered being spontaneous is merely a reacting to a given situation.

Mr. Nyland: But it is always. Spontaneity is always a reaction.

Q: But the roots are so much in the past.

Mr. Nyland: No, it is much quicker.

Q: Reaction?

Mr. Nyland: Yes.

Q: Yeah, but I see, I see I react the same way, of course in different situations, but it's basically the same thing.

Mr. Nyland: Yeah, then you have a task to react--spontaneously now. Whatever happens; you know? Do something without a thought, without a feeling. You will run into hot water, but, it doesn't matter. Try to be spontaneous. When someone asks a question, I'll tell you, uh, uh, uh, uh. If someone says, where is it, I'll get it for you, get up. The reason why you objected to it is exactly because you are not spontaneous enough to tell him. You see how you justify it, because you say you didn't want to hurt him; the hell with it. You, you wouldn't have minded hurting him. But you were not spontaneous. But tell it, change it, we'll bring him back again from Pittsburgh, and let you try it out. All right?

Q: In other words, break your own mechanicality.

Mr. Nyland: Yes, exactly. And if other people are too spontaneous let them slow down. For the sake of work, you know? Not for the sake of ordinary

life, what's the difference? I am spontaneous, I am not spontaneous, today I am, tomorrow at ten o'clock I am not--what's the difference? If a situation requires it--fine. And sometimes the situation may not require it at all. Then I am a fool to be spontaneous, to talk before I think. But for yourself, knowing it as something that perhaps you could acquire, or at least could be helpful in being a little bit more flexible with yourself--by all means. One day spontaneous, the next day slow as molasses.

Yeah, who?

Q: Marcus, Mr. Nyland.

Mr. Nyland: Yes, Marcus.

Q: Mr. Nyland, there are ^{things} two ~~thought~~

Mr. Nyland: Marcus, we haven't seen you for a long time, where have you been?

Q: We've been away. I've been fine, thank you. I'll stand if you don't mind, so I can look at you. The first thing is, the first thing is this. You said, uh, at this meeting, which is more immediate to me, that one should look ten years ahead and try to see what one will be ten years from now. Based on my experience, of my life, when I was 20, or when I was 15 or whenever, I used to try to look ten years ahead. And when the ten years passed, nothing ever was as I fantasized. Now, if I'm to follow that experience through, uh, take the thread and continue it seems to me that still in the state that I'm at now that for me to try to look ten years ahead is another kind of fantasy.

Mr. Nyland: You know, there's a pre-Gurdjieff period and a post-Gurdjieff period. The assumption is that you now know a little bit. --But when you were 20, you didn't know very much. I think you have within your means, if you want to, a certain way by which you can catalog events, that that what would be regular extrapolation of what you are now, and based on that that you could

predict what's going to be in another ten years. That at the present time there are certain means by which you now could indicate what ought to be your condition in ten years; and then try to actualize that.

Q: In other words, to bring it down to simple terms for my own clarification, you're trying to say that I should give myself an aim, a goal, a ten-year goal. That I should try to imagine myself, ten years from now, being at a certain level, and if I have not reached that level I am short of the mark.

Mr. Nyland: Well, let's not talk about if you will reach it. I think it's already of value to try to define it, what it ought to be.

Q: Ah, but that's the confusion.

Mr. Nyland: I don't know. There's no confusion in that.

Q: Well in my mind, there is. As little as I do know, and...uh, I have had many experiences these past few months, which have been very valuable to me and many times of work. And with all these experiences that I have had, what I've found most important to me, was the immediacy of the moment. To be able to be where I'm at at the moment, with as you say, my two feet on the ground, and not up in the air. And this to me, when I'm with the moment, it's very difficult to imagine myself ten years from now if I'm going to stay with the moment.

Mr. Nyland: Marcus, there are always two aims. One is for a day, and the other is for the next fifty years.

Q: I see. OK, well, towards that fifty years, will you give me a task?

Mr. Nyland: I'd much rather give you one for today, because you only believe in a moment.

Q: Right, well that's what I mean.

Mr. Nyland: No, but I would like you to give yourself a task of trying to imagine what you would like to be in ten years. Write it up, put it away,

look at it again ten years from now.

Q: I'll try to do that.

Mr. Nyland: You see, it doesn't matter if it will be the same as what you will be. It will help you now to try to define what you might be able to become.

Q: I know where I'd like to be able to be.

Mr. Nyland: Well write it up.

Q: Oh, I'll write that up. Is that my task?

Mr. Nyland: Yeah, that is your task.

Q: Well that's fairly simple.

Mr. Nyland: Yes, that's fairly simple. I hope it's accurate. You better give it to me. I'll show it to you in ten years.

Q: Oh, that would be a great pleasure, if you show it to me.

Mr. Nyland: You never know, good, Marcus,
Yeah.

Q: I asked a question about pain when you were gone, and I think now in retrospect that this wasn't really the question that I was really after, per se. What stood behind this was that when I had an experience recently of pain, I was not able to work. It just completely overwhelmed me, and I realized afterwards that there was a fear that somehow the body would be injured, or that, more drastically the body might die. I realized really that I can't be impartial to my body because I don't want my body to die. I want it to continue. And this to me is right now an insurmountable question; as to how a person can be completely cool to his...

Mr. Nyland: It is too big; you can't be cool about that. You can't be cool about an avalanche.

Q: A what?

Mr. Nyland: An avalanche. I mean you are involved in it. The thought of dying also the pain that will lead you to the idea that you might die, is a tremendous thing.

Q: Well now how can a person be objective to an arm. If you were really objective to an arm, you wouldn't care if the arm dropped off, or not.

Mr. Nyland: Really? Really? Have you ever tried it? Seriously try it. The least little bit, of cutting my finger, I think about it all the time. And I try to become objective to it, I can't because I already know it is there and maybe poisoned as far as that goes. But you see I try it in those things where I am not involved first.

Q: We have to observe our body.

Mr. Nyland: With a little I, that is just about that small.

Q: I mean, quite honestly, I don't think I could be impartial to my little toe, I mean.

Mr. Nyland: Probably not at the moment.

Q: Presumably I would keep on going if I lost the, just the end joint of my little finger, but I couldn't be impartial to losing it.

Mr. Nyland: I don't think you would, really. I don't think I would try it either. I would try it in situations...

Q: I don't understand try, what can I try with it?

Mr. Nyland: Suppose it was cut off, and I put it back. I wouldn't try to undo the damage or the pain. I would only try to be aware in moments when I would have the chance to be aware. And for the time being I am sure with a splitting headache, it is not a good time to try to become observant. I can fool myself and say it doesn't exist, with my ordinary mind. But I have not enough in my objective mind, even to start functioning. So theoretically you are quite right. I should be able to have my arm and nothing else exist. I should be able to h

But if I try, I know I cannot do it. But I can try it in things where I am not involved. I don't think you realize how long it takes before I starts to grow. It's much worse than a little baby, and it grows much slower. And before it has developed its own functionings, its own organs, and then can then grow out and to become interested in building a conscience, that's a long time.

Q: Is part of the benevolence of I, is to wish the body to continue. Now I'm not saying when I wish my body keep on going, that is I,

Mr. Nyland: As long as I'm on earth, I need the body. So if I is there for the purpose of further development, it needs the body in order to put the roots of I in. I take out of the body my ordinary personality whatever sap there is through the roots, in order to build the tree of I. But I is not full grown until it has fruit. And all that time it needs roots. The more I am on earth, the more I will need the body. And the body will have to become my servant until I say, farewell, you've done your duty. I think it's a long time. But the benevolence will already take place when I fools, feels, regarding the body, a responsibility. The responsibility of I is based on the fact that I as body create it. It's like children, who are created by father and mother, come to point of maturity where they want to take care of their father and mother. This is the condition of I. It will be an interesting question to know when I is mature. Not 18 years. Leave pain and such things, for the time being. It's interesting, and one can try, and every once in a while the desire for being awake is so strong that it eliminates all kinds of sensations of pain. Because many times pain is not really something that is pain. It is in my mind, is pain. It is not in reality. So that what is cut is not causing me pain. It may be a little uncomfortable, not pain. Pain, I call it, because that's the way it looks to me, and I have always given it

that name. As soon as it is pain, by association, I say I feel it. It isn't true. If I take the sensations out of this, there is no more pain. Still it exists as a ...

Q: I try to understand what you say, and of course I can't. I, all, I know we are really trying to approximate being truly impartial when we observe our body, it is perhaps the next best thing to real impartiality, which I assume would say I don't care about the body.

Mr. Nyland: It is more interesting to me to see the difference between hundred percent darkness, and 99 percent, and 1 percent light. I really don't care. That is, if there is 1 percent light, I will know it will be two percent, three percent, because it has a growing quality. The same way as I look at the sun, I know when it is down, I know it's going to be light. That is in the nature of things as I understand it, based on my experience. The more I know about I, the more I also gather experience about the growth of I. The more I start to rely on I ultimately growing up, and getting out of its own finite state. You see, in that sense. For me it is more preferable to consider light instead of considering darkness. Because for me light is a positive quality, darkness is a negative quality, it is a negation. Light is always light. Darkness is darkness, but a little bit of light already makes it, twilight. A little bit of darkness in light, still remains light. I hope you see what I mean. The absence of darkness is not. The absence of light is darkness. But light is that what exists.

Q: It's not the absence of darkness.

Mr. Nyland: No, that is where the difference comes in. It is the difference between going up and going down. All right? Can we leave the pain alone? Until next time, pain. Yes?

Q: I'd like to report on a task that was given to me last Monday. Keep-

ing my arms outstretched for ten minutes. It was very difficult to do. But I was able to do it, Monday night, and I got something from it.

Mr. Nyland: It was a daily task wasn't it?

Q: Yeah, and Tuesday, I, uh, see I'm sort of in the problem, but you said something tonight that sort of clarified it possibly for me, ~~as~~ that, this state of awareness, how can I judge, you know, what state I reach? Except that it's something different.

Mr. Nyland: This has nothing to do with awareness.

Q: Fine; and this is when I come to this state of trying to talk about it, I, in thinking about how am I going to talk about it, I try to find some sort of terms, and I usually end up, and I can't find anything except that I like it.

Mr. Nyland: Fred, this is a very simple thing. I said ten minutes, arms outstretched. Those are yes or no. Did I do it; no, yes; what was it.

Q: Yes I did.

Mr. Nyland: Good. The next day?

Q: Yes.

Mr. Nyland: The next day?

Q: Yes.

Mr. Nyland: Every day?

Q: Yes.

Mr. Nyland: Good. Did you move your head?

Q: Yes, but I found that when I did, it tended to distract from...in other words, it seemed easier if I moved my head, so I tended not to.

Mr. Nyland: Oh, why do I care; would you like to be a flagellant?

Q: No, because something happened, on Tuesday night when I brought my arms down.

Mr. Nyland: What happened?

Q: I started to laugh. And I laughed very very freely.

Mr. Nyland: Laugh at anyone in particular?

Q: No, I just sort of laughed. And I felt very, very...well, I don't know. I mean afterwards I assumed I felt very good. But I wasn't especially concerned how I felt at the time. I don't know. I just laughed.

Mr. Nyland: Was it hysterical?

Q: No, no. It was just very. No, I just felt like laughing. It was just very good. I guess. I didn't even know that I felt like laughing but I laughed, and it was very nice and free and easy, and I felt awful good.

Mr. Nyland: That's good. You want to do it again? Maybe it would feel awful good to do it again.

Q: Well I haven't had that sort of success since then.

Mr. Nyland: Well you would like to, another week?

Q: I have no desire to.

Mr. Nyland: No, no. A task, many times you don't have to have a desire.

Q: I have the desire to become aware. Yes. Now if there is...

Mr. Nyland: As you now have your arms outstretched, you move your head this way. Every once in a while, let's say ten times and then you stop it. And you take your left arm. Vary it.

Q: Do I keep them both out during that time?

Mr. Nyland: Yes.

Q: And not to drop them down.

Mr. Nyland: No.

Q: I see.

Mr. Nyland: Keep on moving this, like this, do it as fast, then stay.

OK? And then the third, right arm, left arm, your head. Ten times.

Q: The third what?

Mr. Nyland: The third section of it. This the first section. That's the second. The third is your head. Then you start that again. All right? But don't laugh.

Q: I didn't direct it at all. It just came.

Mr. Nyland: I know; now you have to direct it, not to let it come. Good Fred, tell me next week.

Yes, Barry.

Q: I'd like to report on the exercise you gave me with the fingers.

Mr. Nyland: Who did it? Who else did it. Oh, my, oh my. Good.

Q: I found it very positive in that, as I mentioned earlier it gave... It clarified for me the direction in which I was working. It's to be in the proper direction. And that also raised sort of a twofold question. It raised a consideration which has become a question. The first thing that came into my mind was the realization that I, I needed to intensify, or change from quantity to quality, my efforts. And I wanted, I felt the need for more quality, in what I was doing. And then I thought a little bit further, and I realized that, yes I'm concerned about intensity and quality, but what I'm really trying to get at, as I understand it now, is more of a relationship with my being. Or whatever that means for me; more of a, my own understanding of my own being.

Mr. Nyland; Barry, you'll have to explain it to me also.

Q: Well, I don't know if I can explain it, except that the exercise with the fingers gave me a, I was able to do something that was a little bit better than things I would perhaps not do, with something like that. Although I have had such experiences in the past with things I had done on my own initiative. And what I'm really asking from you at this time is if perhaps you can lay a task on me, that would be perhaps in a similar direction, that could bring me

into more contact with whatever it is that I would understand being. In other words, I'm trying to struggle with what it means to be, to understand being for myself.

Mr. Nyland: Have you any idea what being...?

Q: I have some ideas.

Mr. Nyland: Will you write it up?

Q: No, I'm talking about being as opposed to knowledge.

Mr. Nyland: No; understanding as opposed to knowledge. You write that up. Whenever...They are over? You write up, at a certain time when you think your being is very high. Try to describe it.

Q: Being would refer to level now.

Mr. Nyland; Yes, being at a certain level.

Q: Is it a state of my physical body?

Mr. Nyland; Let me know what you have to find out. Because you talked about being.

Finished? This is the ^{end} ~~end~~, otherwise, of course, we run off a tape, we don't want to run off three tapes.

Good night everybody. Work with pleasure.